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## Javier Álvarez-Mon. "The Storm-Gods of western Elam"

Yasmina Wicks

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## REFERENCES

Javier Álvarez-Mon. "The Storm-Gods of western Elam", *Archäologische Mitteilungen aus Iran und Turan* 47, 2015 [published 2018], p. 75-94

- 1 *The Storm-Gods of western Elam* examines glyptic evidence for storm gods in Elam during the second millennium BCE with the aim of identifying traits that could be considered distinctively Elamite and, more broadly, enhancing our understanding of the Elamite pantheon. The scope of the study is explicitly restricted to provenienced material and accounts for both iconography and inscriptions. For the "Old Elamite" Period (ca. 2000-1500 BCE) the evidence is mostly from Susa and three types are defined: a storm-god standing on a zebu; a storm-god holding a thunderbolt, typically with one leg emerging from a long kilt to step on a stool; and an inscribed group in which the owners profess their piety as "servant of Adad", attesting to the presence of the Mesopotamian deity Adad in the city already at this time. For the Middle Elamite Period (ca. 1500-1000 BCE) the source of evidence shifts to the site of Haft Tepe. The zebu type is discontinued and only the thunderbolt and "servant of Adad" types remain. While the inscriptions of the earlier period attest only to private worship of Adad, it seems that around the middle of the millennium this god became the beneficiary of a state-sponsored cult. In view of the range of idiosyncrasies in the depictions, the author argues that Adad may have been worshipped alongside other local Elamite variants of the storm god. He also highlights the unique local Elamite styles of worship performed by Adad's devotees.
- 2 While evidence for the cult of Adad in Elam is not available for the first half of the first millennium, he had probably continued to be worshipped as an integral component of the pluralistic pantheon of western Elam. Therefore, the author observes that by the

early Achaemenid period when documents in the Persepolis Fortification Archive attest to his presence in what had been the heartland of eastern Elam, the qualifier "Mesopotamian" is probably no longer needed.

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